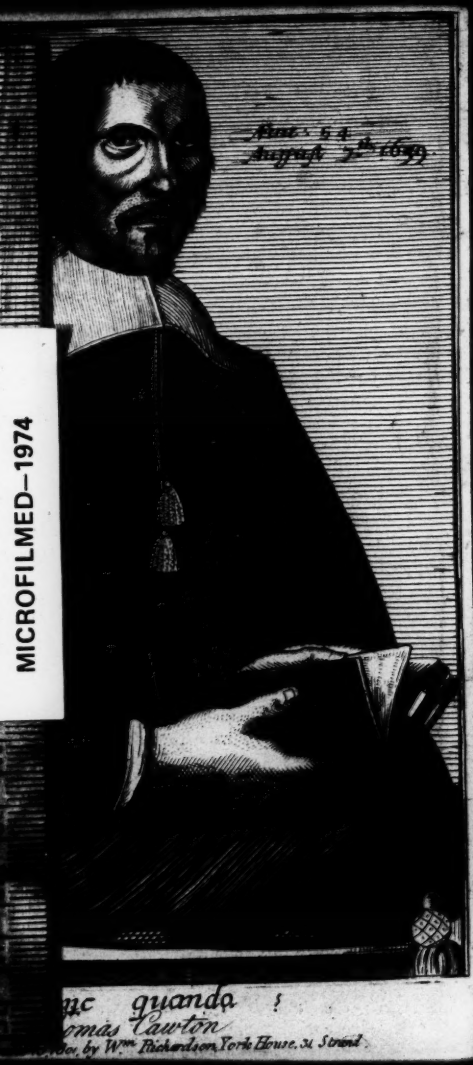

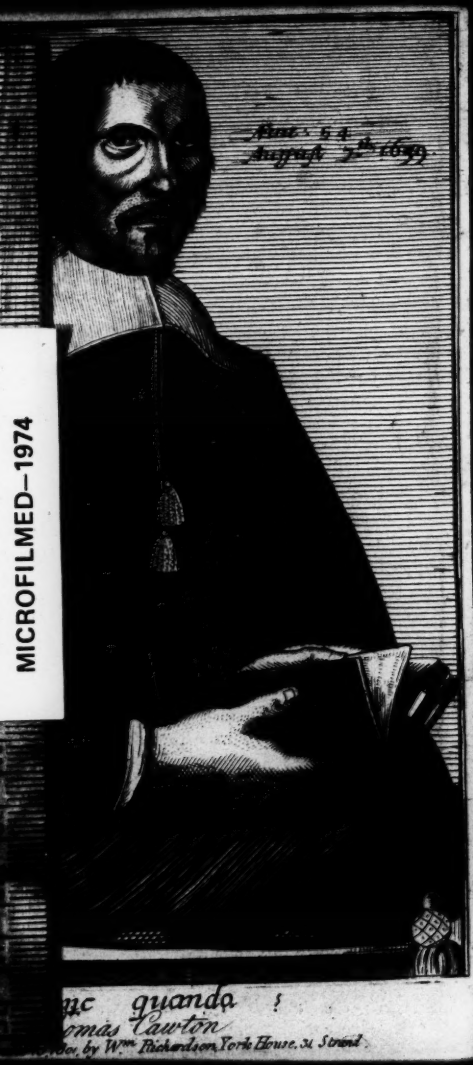

THE LIFE and DEATH OF THAT HOLY and REVEREND MAN of GOD Mr THOMAS CAWTON,

Sometime Minister of the Gospel at St. *Bartholomew*'s behind the Royal Exchange, and lately Preacher to the English Congregation of *Rotterdam* in *Holland*.

With severall of his Speeches and Letters, while in Exile, for his Loyalty to the Kings most Excellent Majesty.

To which is annexed,

A SERMON Preach'd by him at *Mercers Chappel*, *Febr*. 25. 1648. not long after the inhumane beheading of His Majesty; for which he was committed Prisoner to the *Gate-house* in *Westminster*.

Published with the Approbation of several of his Brethren, Ministers of the Word in *London*.

London, Printed for *Tho. Basset* under S. *Dunstans* Church in *Fleetstreet*. And *R. Hall* at the Ball in *Westminster* Hall. 1662.

To the Worſhipfull,
Sir *ANTHONY IRBY*
Of *Boſton* in *Lincolnſhire*,
Knight.

And to his
Virtuous and Religious Lady,
KATHERINE IRBY,
My much honoured and obliging
FRIENDS.

In token of my Thankfulneſs for their
Love to my Father while impriſoned,
and my ſelf at preſent,

I with due obſervance and Humility,
offer this poor Paper-gift, wiſhing them
what ever they can want or wiſh.

THOMAS CAWTON,
Fil.

To the Reader.

Good Reader:

THE Exemplary Lives of God's faithfull Servants should be unto us like the Pillar of Cloud *to the Israelites in their journey to the promised Land; for by them we have guidance, encouragement, and support in our way to Heaven. Every individual person is advised by* Solomon *to* walk in the way of good men, and to keep the paths of the righteous. *And persons of all sorts are called upon by St.* Paul *to be* followers of them who by faith and patience inherit the Promises. *As it was a precious priviledge unto God's Israel of old, that he* took not away the Pillar of the Cloud by day, nor the Pillar of Fire by night from before the people, *so is it to be accounted a very rich mercy*

Heb. 12. 1.

Prov. 2. 20.

Heb. 6. 12.

Exod. 13. 21, 22.

unto us, that we have in all times, both of prosperity and adversity men eminently gratious, who have gone before us through the wilderness of this world to glory. For as young Scollars are edified in learning by seeing Rules verified in Examples; so are Christians built up in their faith and obedience, by perceiving the consciciousness and confidence of others in their conversation. The blessed Apostle greatly commended the believing Thessalonians, that they became followers of such who
1 Thes. 1. 6. received the Word in much affliction; with joy of the Holy Ghost. *And his charge unto the Philippians is considerable.* Those things which you have
Phil. 4. 9. heard and seen in me, do, and the God of peace shall be with you. *Hereunto may be added the Argument whereby he perswadeth* Timothy *to persevere in God's Truth and fear,* Continue thou in the Truth which thou
2 Tim. 3. 10, 11, 12, hast learned, for thou hast known my Doctrine, manner of life, purpose, faith, long suffering, Charity, Patience, Persecutions.

In tendency to this improvement, we have

have encouraged the printing of this ensuing Narrative of the Life of Mr. Thomas Cawton, *our Reverend and much endeared Brother. His necessary transplantation for health's sake, from an Aguish air in* Essex *unto* London, *made way for our acquaintance with him, whereupon frequent and familiar converse with him, he became more and more precious in our account. We experienced him a man both learned and pious. He was Orthodox and laborious in his Ministry. In his whole conversation, both personal and relative, he held forth much sweetness, with meekness of wisdom, and the power of godliness. Notwithstanding the variety of changes with which he was exercised, in regard of the Times, and manifold Transactions, he was still steady in his course, walking with God, and by faith seeing him who is visible. As his company was comfortable to us while we enjoyed it, so was his removall grievous when he was banished from us. It would be esteemed a useless tautologie, if we should attest that which this History of his holy and fruitfull life representeth to*

view

view and imitation. Therefore we shall detain thee no longer from perusing this Narrative, which is drawn up by an able and faithfull hand; but commending thee with this and all other means of thy spirituall advantage to the blessing of the Almighty, through Christ, in him we remain,

Thy soul-friends and Servants,

May 24. 1662.

Arthur Jackson.
Edm. Calamy.
Simeon Ashe.
James Nalton.
Tho. Watson.

THE

THE LIFE and DEATH Of that Reverend and Holy Man of God, Mr. *THOMAS CAWTON*, Late Minister of the Gospel at *Rotterdam* in *Holland*.

THomas *Cawton* was born at *Rainham* in *Norfolk* in the year 1605. of honest Parents, under whose tuition and education he remained, til the immature part of his life was something ripened, and made capable of being improved for higher designs than those of his Infancy. The grain of his nature from a child lay towards the Ministry, to which he had so strong an inclination, that nothing could unbyas or divert the current of his affections from an eager desire of following that imployment.

His Parents seeing him indued with so good a principle, were very solicitous how to bring him up in learning, but being much

discouraged by the smalness of their estate, want of friends and counsel, how to manage their affairs most for his good: they were in suspence, having their eyes towards God, whose good hand of divine providence favouring their intended enterprise, stirred up friends above expectation, and particularly procured the Patronage of Sir *Robert Townsend*, a Knight of *Norfolk*, eminent for parts and piety, whose rare endowments both for Religion and Learning, as they did accomplish his Person, so they sounded forth his praise in that County. This munificent *Mæcenas* having encouraged his Parents by his bounty, he was sent to the Trivial School to be instructed in such kind of literature as might fit him for the University: during which time, I cannot but note the sweet carriage and condescention of his worthy *Mæcenas*, who would call him up into his own chamber and pray with him, and often give him Verses to make, and correct them himself. When he came a little to understand himself and the use of Learning, he was so unwearied in the further pursuit of it, that to out-strip others, he did constantly rise very early summer and winter; insomuch that (though he had a great way to go to School) yet he would be there before his Master was stirring, and had admittance into his Masters chamber, where he did every morning construe a Chapter in the Greek

Testament

Testament at his bed-side: by this means he got an exact skill in the Greek Text, in so much, that he could at the first sight explain any chapter, or verse in the whole Testament, before any of his fellow Scholars, and this he would often say he got by the by, while others got nothing: thus industrious he was even then to improve the very shavings of time, which though it be a thief and may be known by its pace stealing away, yet he was so vigilant as that he that never was a time server was in this sence a great time server, or rather observer, accounting none a worse thief than him that steals from himself so rich a commodity as time, in doing ill, or that which is next to it, nothing.

Tempus instabile furtim nullo pedum strepitu inter somnum et jocos effluit.

Having for a while manifested his affectionate love to learning, as also given many evident demonstrations of his proficiency, both to his Master and noble *Mæcenas*, he was judged fit for the University, and was accordingly sent thither, and maintained by Sir *Roger*, he was admitted in Queens Colledge in *Cambridge*: where he had for his tutor Mr. *John Goodwin*, but he sucked in one of his evil Principles, which even then he endeavoured to infuse into his Pupils, though it were afterwards that he discovered himself more fully in setting his heretical Doctrines more openly to sale.

During his residence in the Colledge, he

did most exquisitely perfect and polish hi Naturall parts (which were very good) b Art and Grace: he was an hard Student, an as he had begun at School, so here he wa an excellent husband of his time, so provi dent and frugall that he highly valued th shreds and odd ends of it, and would gathe up the fragments of this also that nothin might be lost: he presently embraced th present occasion, those that were intimate ly acquainted with him give him this cha racter that he was the greatest enemy in th world against delays, and would not onl speak for the *frons capillata*, but himsel laid hold on the fore-lock of opportunity in so much that his usuall motto was tha of the grave *Rabbin* אם לא עכשיו מתי *si non nunc, quando? If not now, when?* he ac counted more of one hour present, than o the hopes of many to come, and was muc for the season for every Study, knowin there was πολὺς χρόνος ἐν τῷ καιρῷ, much tim in an oportunity: and that time might b kept with bit and bridle (not from fleein away, but) from perishing. He was so in dustrious that he had no leasure to be idle but was most glad of that leasure that gav him leasure to imploy himself, for he esteeme an unimployed life a burden to it self, an thought that man unworthy of the worl that never did any thing in the world bu lived and died.

Virtute et industria bonarum; artium studiis frenari possunt tempora non quin fugiant sed ne pereant.

He

He was observed in matters of learning to him very high, being possessed with an Heroick kind of ambition, contemning mediocrity, and contending for excellency; he would read *Ringelsberg de rationi studii* to whet and edge his appetite to learning, and afterwards used to commend the Book to young Schollars as a notable piece to quicken them in their Studies, and to spurr them on to great and noble enterprizes, and himself would often use that speech of his *quam turpe est mediocrem esse velle*, its but mean and low to be of a middle stature in learning: and therefore he would never set himself bounds, thus farr will I go and no further, I'le get as much learning as such an one hath and no more, but was expiring to the highest pinnacle of knowledge, never setting himself any task, but that of perfection: this generosity of his mind was veiled with so much modesty, and so free from curiosity that his demeanour seemed a continued repetition of that Divine precept, expressed in that elegant *Paranomasy* μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, that no man should think more highly of himself than he ought to think, but to think soberly; sobriety was woven into and twisted with the whole course of his studies; it was the frame he made to the picture of the *Muses*, though he were not so modest, as to let every one get above and before him,

yet he was so modest as to preferr every one before himself, and to slight his own excellency; he was, as *Nazianzen* speaks of *Athanasius* ὑψηλὸς τοῖς ἔργοις, ταπεινὸς δὲ τοῖς φρονήμασι lofty in worth but low in heart, knowing that he that is proud of his vertue, kils himself not with a Sword, but with a medicine: he could bear any thing but his own commendation; he had learned how to possess learning rather than be possessed of it, and that by ballasting his mind, left knowledge should puff him up.

Qui de virtutibus superbit non gladio sed medicamine se interficit.

To instance in particulars, he being naturally of a deep judgment, made a famous Logician, and would handle an Argument with extraordinary dexterity: for the Arts and Sciences he was well skilled in them too, especially in those of them that concern a Divine.

He was an incomparable Linguist, for the Oriental tongues; few in those times (none almost) of his standing went beyond him: he took much delight in the *Chaldee*, *Syriack* and *Arabick*, and to gain more and more skill in them, got acquaintance with the famous *Wheelock*, then *Arabick* Professor: but his greatest and chiefest endeavours were spent upon the *Hebrew*, in the study of which (as the most profitable) he quickly conquered the difficulties of the tongue, and was Master of it, insomuch that he was a great help to others: for that was his manner when

when he intended to be excellent at any thing, he taught others what he himself had learned, thinking it the best way to get learning to give learning: he was even in his Youth apt to teach; and I may say, to my knowledge, that many eminent in God's Church at this day owe all the Hebrew they have to his instructions.

He learned and understood the *Saxon*, high and low *Dutch*, the *Italian*, *Spanish* and *French* tongues perfectly, and read many Books in them all, after he left the University.

And it is worth the taking notice, that he got the skill he had in languages most by his own industry, having little or no assistance or encouragement but his love to tongues, which put him upon turning every stone, and using every means needfull and fit to obtain his end, which labour of his was suddenly crowned with success, and he without a Master made Master of the tongues, which to his dying day he kept bored to his mind as perpetual servants to be subservient to their Mistress Divinity.

As his profound reasoning shewed the depth of his judgment, so his readiness in languages, in understanding so many, and that so well as he did, does evince and evidence the strength of his memory; judgment and memory seldom meet together in one and the same person, but in him they kissed and

embraced each other, and with a ſiſterly complyance dwelt together in unity, helping one another, and both conſpiring to make him throughly furniſhed to every good word and work.

But that that made his parts ſo eminent was his eminent piety, his holy, ſtrict, preciſe converſation; he never thought much of doing or ſuffering much for God: he was a noted Profeſſor both in the Town and Colledge, and went through much oppoſition, though but a young Diſciple; yet he was truly conformed to his Maſter in enduring the contradictions of ſinners; as adverſity was his Univerſity to teach him more of God, ſo the Univerſity was his adverſity for teaching the waies of God: for he was an early Champion for Holineſs, and could better bear the reproaches of men for his holineſs, than the wrath of God for his unholineſs, behaving himſelf ſo that none could ſpeak truly and reproachfully of him at the ſame time.

He was naturally inclined to ſolitude, and having through deſire ſeparated himſelf, he intermedled with all wiſdom, he loved to withdraw and retire from the world, giving himſelf much to meditation and prayer, thinking he had ſtudied well when he had prayed well: in this ſolitude he entertained his Saviour, and by his refreſhing ſociety was more and more in love with his ſolitary

(as

as I may ſay) ſociety; he could ſay with *Cyprian*, *Solus non eſt cui Chriſtus comes eſt*, he wants no company that hath Chriſt for his Companion: and indeed though ſolitude be to ſome hatefull, to others hurtfull, yet he that knows not how to be alone, knows not how to be in company with profit: this I know, that the leſs wiſdom a man has, the more he complains of the want of company.

The ſociety he converſed with was of thoſe that were painful and pious, he kept no company with bad company, ſuch as loved God were his friends, ſuch as would come together to pray, and confer about religion, and ſtrengthen one anothers hands againſt profaneneſs and ungodlineſs, ſuch were his delight, and with ſuch he would be very familiar and open-hearted; If there be a *Dalilah* under Heaven it is evill ſociety, this (as one ſays) will bind us, betray us, blind us and undo us: but the Lord being merciſull to him preſerved him blamleſs and ſpotleſs in the midſt of a wicked generaton of Schollars, his righteous ſoul being vexed for the unlawfull deeds of thoſe amongſt which he dwelt. The ſtream of example was never ſtrong enough to make him ſtirr along with it, when a gale of cuſtom would carry others with full ſails to the port of endleſs and eaſleſs miſery: *alienis perimus exemplis*, we moſtly borrow our own ruine, and

perish

perish upon credit; *non ad rationem sed ad similitudinem vivimus, unde ista tanta coacervatio aliorum super alios cadentium*, we more aim at being like others than like men that are rationall, and thence we see what great heaps stumble one upon another: but he took up no imployment, followed no company but what he had the broad seal of Heaven to confirm, and what the narrow way to Heaven did warrant as usefull to travel with up the hill to happiness.

As he was carefull of himself left he should at any time fall into bad company, so he was very desirous and laborious to keep others out of it, and reclaim those that were inveigled in it. Particular and especiall notice was taken of one thing for which he was eminent and exemplary, which was this, that when any young youths came to the University either from his own Country, or else where, such as he knew, or was informed were well educated under godly Parents, or a godly Ministry, he would be sure to get acquaintance with them at their first coming to the University, before they were ingaged, intangled, or infected with bad company, and would bring them into the society of some pious Schollars of which he himself was: he was so pious as to lead them from the snare, and so prudent as to take them at their first coming, shewing them the danger before they fell into it, and

and thereby disingaging them from the company and acquaintance of vain and debauched Schollars, of which that Colledge was then full, and who were as so many Factors for the Devil, venting the wares which that grand Malefactor had to sell to young Schollars: severall there were in the Colledge at that time who drew away newcome Students from their books and studies to their ungodly company and so made them debauched like themselves, they were not content to go to Hell alone, but they must force others to go many miles in the broad way, who of themselves would not have gone one; yet though this might seem to discourage him to see what Merchandize was made of souls, he conscienciously, and constantly laboured to counterwork these Factors of Hel, and drove a trade for God in bestirring himself to insinuate into any lad that was ingenious, and was very successfull therein, to the astonishment and confusion of his opposers: many had great cause to bless God for him, and their first acquaintance with him, for his bringing them to Dr. *Prestons*, and Dr. *Sibbs* his Lectures in those times, and some (to the knowledge of a Reverend and learned Divine, his intimate friend at the University, from whom I have this part of the narrative) that are yet alive have blessed God for their acquaintance with him; this his unwearied diligence

ligence in trafficking for God in his younger years was so generally observed in the Colledge, that it grew almost into a proverb among the lewd and profane Scholars, that *such and such a youth was poison'd by Cawton's faction, and was become a Cawtonist*, which nevertheless could not in the least deterr him from prosecuting the work of the Lord, or from abiding and abounding in it, but rather rooted and grounded him, especially when he considered his labour was not in vain in the Lord, and that God did graciously let him see of the travel of his Soul, in the welfare of those Souls which he had been a means to deliver from being taken captive at Satans will.

He remained faithful in this good imployment, as also in following his private studies in the University, till he took his degree of Master of Arts, seldom absenting: and having served an apprenticeship of seven years to humane learning, he found it prov'd but a blear-ey'd *Leah* (as an ingenious Author loves to speak) and not so amiable as was expected; therefore now he resolves to serve for *Rachel*, that is Divinity, which is more beautiful and quick-sighted.

In order to his study of Divinity he removed for a time from the University to a place called *Ashwell*, twelve miles from *Cambridge*, to live in the house of that Reverend and holy man of God Mr. *Herbert Palmer*, then Minister

Minister of that place, from whom (as he himself would often say) he reaped no small benefit in his first setting upon the study of Theology, both Theoretical and Practical: he followed his business closely, and with much delight; and, which is most and best, he studied Theological Truths with a Theological Heart; and indeed they are divine affections and a divine conversation which make the Divine: *Impii quidam homines egregiè videntur callere τὰ θεολογούμενα, verera tamen illa cognitio rerum Theologicarum est ἀθεόλογος, quia fieri non potest ut cognitio verè Theologica habitet in corde non Theologo.* Many wicked wretches seem to be excellently skil'd in Divinity, but the truth is, such a knowledge of Divinity is no Divine knowledge; for it is impossible that true Divine knowledge should dwell in an heart that is not Divine. Having grafted his Divinity knowledge upon a Divine heart, and watered it with his tears in his frequent and fervent addresses to the Fountain of saving Wisdom, God speedily gave an encrease with the encreases of God; so that he in that place began his Ministry, somtimes assisting Mr. *Palmer* in Preaching, alwaies exercising himself unto Godliness, giving attendance to reading, to exhortation, and to doctrine; not neglecting, but stirring up the gift of God that was in him, and in studying to approve himself to God a Workman that needeth not

Alsted.

to

to be ashamed, rightly dividing the Wor of Truth.

After he had thus prepared and furnishe himself for the Ministry, though he were fit yet he apprehended it not so safe to ente upon a Pastoral Charge, for his singula modesty made him suspect his own abilitie and strength; he was so little in his ow eyes, that he could not be less in the eyes o others than he was in his own: wherefore h still continued assistant to Mr. *Palmer*, till a length (by the means of the Reverend Mr *Thomas Down* Minister of *Exeter*) he was call led to live in the house of Sir *William Armi* of *Orton* in *Huntington-shire*, to which plac he had a free and clear call by a special pro vidence of God, the circumstances of which would be too long to insist on in this brie Relation. While he was there he was wel beloved both in the Family and Countrey for his abilities, faithfulness, and plain deal ing with that Family, from the highest to th lowest: A Papist could say, that few rich mens Confessors should be saved; that is, that few great mens Chaplains should go to Heaven, because they were so apt to flatter their Masters: but he could neither smother faults, nor smooth them over in the greatest, but would so sweetly reprove and admonish all sorts according to their qualities, that though he were so honest as to be plain, yet he was so discreet as to be pleasing in his re-

prehensions:

rehensions: this his faithfulnest joyned ith a grave familiarity gained him the affe-ions of all.

He was ever taking occasion to do good in at Family: more especially in his solid und and plain Exposition of Scripture, in s profitable and clear way of principling techising and building them up in their ost holy faith: and in his Family and pri-te prayers with and for them: thus he ent and was spent for God, laying himself t for his Lord and Master, and imitating m in his readiness to instruct the meanest lowest capacities, suiting himself to them, d becoming all things to all, that he might n some; by which means, backed with a rious godly conversation, he so effectually rought upon that Family, that many have use to be thankfull they ever were of that mily, for his sake.

Not to let the gift of preaching rest, and rust, he often preached for the godly Mi-sters round about him in that Country, hich Province he so zealously, piously, and arnedly performed, that he generally gain-d the hearts of all the godly in that Coun-y, especially of the Ministers, witness that rge testimonial given him under the hands the chiefest Ministers in that County at his parture; in which *they much bewail their eat loss in parting with him.* He was with r *William Armin* four years, painfully fol-lowing

lowing his private ſtudies, family duties, and often publick Preaching: and now he was perſwaded to venture into the World, and to ſerve God more publickly in his Church, to which, by the advice of ſome able Divines he was perſwaded, reſolving that when God ſhould make way for him, he would cheerfully embrace the offer of a Living.

About this time his worthy *Mæcenas* (never to be mentioned without a Preface of honour) Sir *Roger Townſend* being very ſick untó death, ſent for him, but he could not come, (though he made all poſſible haſt) ſoon enough to ſee him living; yet Sir *Roger* had not forgot him, for juſt before his death he ſealed a preſentation of him to a living in *Eſſex* called *Wivenho* not far from *Colcheſter*, that being then void.

Much lamenting the death of his worthy (now glorious) *Mæcenas*, and leaving the place he had at Sir *William Armins* he entred into his Miniſteriall charge at *Wivenho*, he found the Town notorious for all manner of vice and wickedneſs, drunkenneſs and ſwearing abounded among them, but eſpecially Sabbath-breaking, it was their common practiſe, (it being a ſea Town) to bring up their fiſh and ſell it on the Lords day, almoſt at the Church doors: they would excuſe themſelvs that if they kept their fiſh they ſhould ſpoil Gods creatures: poor wretches! as if it were worſe to ſpoil Gods creatures than

2 Robert Sep 2
2 date of
Sir R. death
2 date

Tho. Cawton, d. 27 Junii 1637
per mort. Cornwall

than to disobey God the Creator.

He was instant in season and out of season, preaching against that sin, reproving them with much zeal, meekness and compassion to their Souls: perswading them not to go to sea on Saturday, which they mostly didin regard of a Market near by kept on Munday, which they said was the best market thereabouts for their profit: such and the like cavils he easily removed, shewing the weakness of them, and bringing arguments against their ungodly courses, to confute their specious pretences which Satan suggested to them to defend their sins withall, and to defeat the reasons that were brought on Gods side for their eternall welfare.

Notwithstanding his publick preaching, and his private admonishing, he found it a very difficult work to bring them off from that sinful practice, (sea-men of all men being most obstinate) yet he gave not over; he was not short breath'd in the work of the Lord, but still was importunate with them to look to Soul-work and eternity-work, and proceeded to sharp and cutting rebukes plainly stating their case here; and their case hereafter. Many of his Parish would send him fish in the evening of the Lords day, but he never would receive any: he would not be bribed to stop his mouth, but more vehemently declaimed against their sin, and gave them no rest, till there was such a re-

formation wrought in the place, as caused the admiration of such as knew that people.

Thus it pleased God to give a blessing to his unwearied labours amongst them in a plentifull Harvest of converts, many coming in to him, and seeing the evil of their sins, were savingly wrought upon, and given in to him as the seals of his Ministry: others were restrained to an astonishment: the power of godliness did so shine in his Doctrine and life, that it had a commanding authority over the consciences of those with whom he conversed: It was well said of one, that a good Minister will reform a Parish better than a Justice of peace, he spits fire into mens consciences and binds them over to the great Assizes: I am sure the change that by his means was made in the People of *Wiveshe* was so remarkable that it deserves to be registred in Marble, if that be durable enough to perpetuate so famous an amendment of so profane a generation of drunkards, swearers and Sabbath-breakers: that an *Egypt* for darkness and ignorance should be turned into a *Goshen* of light and knowledge, a *Bethaven* changed into a *Bethel* deserves to be written in immortall Records.

One thing for which he was noted in that place, was his zeal in preaching against *Sectaries* and their heroticall tenets, which (as

s one ſpeaks) though *Paul* never planted
r *Apollos* ever watered (to be ſure God
ver bleſſed them) yet grew a pace in all
rners of the land: he did ſo ſolidly and
nvincingly confute them, that he kept his
riſh almoſt free from them, when other
owns were mightily infeſted, and infect-
with the *Sectarian* inſect: He gave here
clear evidence of what I ſaid before that
ſucked in none of *John Goodwins* prin-
ples though he were his Pupil.

He often preached at *Colcheſter* for Reve-
nd Mr. *Robert Harmar*, where there was
neſt of *Sectaries*, but he feared neither
gh nor low. Once having preached up-
that Text, *If God be God, ſerve him;*
Baal *be God ſerve him:* the *Anabapriſts*
eatned him on the Road to pull him off
m his horſe as he was riding home, but
t God hindered them. He had many
putes and private conferrences with them
fore he preached ſo much againſt them,
d found many of them very ignorant as
catechiſtical principles: they were per-
aded before they were inſtructed, and
refore they would not be perſwaded to be
ructed, for, as *Tertullian* ſpeaks, Here-
ks *perſuadendo docent non docendo perſua-*
t, they teach by perſwading, but do
t perſwade by teaching, they wooe and
tice the affections of their hearers without
nvincing their judgments.

No man was ever more beloved of his people than he was; all sorts rich and poor did manifest a great deal of respect and affection to him: the very children were so taken with his winning way of catechizing them, that they loved him and their catechism the better for it: a great many of them would every Sabbath day go together to meet him between his house and the Church shewing their readiness to be catechized by him. Thus he that at first was counted so severe, was esteemed worthy of all love and honour, and that not only amongst the good, but the bad, such a Majesty there is in grace, and such amiableness there is in holiness.

This their love was not ill bestowed, there was none of it lost, there being an ardent love in his brest to them again, in so much that he would often say *Wivenho* was his first love. He hath this character given him by all that knew him, that he was very much unconcerned in the world, he was convinced that all the world could afford was either uncertainly good or certainly evil, and therefore he could not set his heart on that which was to be trampled under his feet, he counted the mouths and bellies of the poor the best treasuries to store up his goods in. All the profits of his living for three years together, (being about an hundred pounds *per annum*) he

Manus pauperis est gazophylacium Christi, & quicquid pauper accipit Christus accepit.

laid out upon the Personage house, which was old, and ready to drop down: he built it with brick from the ground, a very good house, with Orchards of his own planting, and fish-ponds made at his own charge, and was often heard to say, that it might please God this might be an inducement to some godly Preacher or other to come amongst his people when he was dead and rotten: he cared not for his mony so much as for his people, and was of so publick a spirit that he made all his private conveniencies give way to that way that did most promote his peoples publick welfare, he was not content to do them all the good he could while with them, but was sollicitous that one might succeed him who might be faithfull to their Souls: when he was forced to leave the living he was offered an hundred pounds to resign the Living and Personage-house, but would not, but provided them a Minister who was presented by the Patron, and let the house go to the Minister, and all that succeeded him as long as it stands.

Having finished the house, and enjoying some content in seeing his spirituall children walking in the truth, God inclined his heart to Marriage (which was after the thirtyeth year of his life) and he gave God leave to choose his Wife, for I count that giving leave to choose for us, when we

choose for God, or in order to Gods glo-
ry more than for our own profit, when tha
side God is on carries it in our choice: he wa
offered many great matches, but none
good as that which he pitched upon, whic
was Mrs *Elizabeth Jenkin*, daughter to th
Reverend Mr. *William Jenkin* a renowne
Preacher in *Sudbury*, and Grand-child
the famous Mr. *Richard Rogers* of *Wether-
field*: He preferred the stock she came o
her religious education, parts, and em
nent piety before a great portion which
might have had with others: he thought
good portion far above a great portion.

Non quanta sit dos sed qualis sit uxor refert.

Being married he returned again to h
charge of Souls in *Wivenho*, where he wen
on in his Ministeriall function with muc
delight, and as much dilligence: on Lor
days he preached with a great deal of
gour and life, and on week-days his li
was a continued Lecture, and commen
tary on his Sabbath Sermons: he went
and down doing good, and did not thin
all his work was to be done in the Pulpit
but discharged his conscience and tr
with much fidelity visiting the sick, adm
nishing the wicked, strengthning the wea
quickning the strong, and counselling a

Thus this holy man of God continu
among them for the space of seven year
during which time he was very sickly, a
not likely to live long, being naturally

an infirm constitution; the badness of the air at *Wivenho* did not a little add to his distempers. At the end of the seventh year of his abode in *Wivenho*, he had a very great fit of sickness, in so much that his Physitians and friends did even despair of his recovery: but it pleased the great Physitian who was his Maker, as he had built the cottage of his body, so to shoar up the building, and he was in some measure restored to health: whereupon the advice of his Physicians was, he should change the air, and get out of that could waterish place he was in, and the more because he constantly was troubled with an ague twice a year at least. *London* was the place which was thought might best agree with his thin body: a great many arguments were used by his friends to perswade him to leave *Wivenho*, but none could prevail but that of necessity, by reason of the intire love he bore to his people, and the great blessing he saw God gave to his Ministry in that place. Necessity urging him more and more to look after his health; he was at length brought to hearken after a place to serve Gods Church in at *London*: and his intentions being made known, he was quickly called to the Parish of *Bartholomews* behind the Royall Exchange: the main instrument of his settlement in that living was Sir *Harbottle Grimstone* who at that time dwelt

in the same Parish, and was his exceeding good friend.

In *London* it pleased God, he had his health farr better than at *Wivenho*, and quite lost the ague he was used to have twice a year all the while he was there.

His health did not a little encourage him to his former painfulness in the work of the Ministry, in which he now laboured more abundantly than ever, he was more carefull of himself than ever, knowing he had now more eyes observing him than ever, and *that the sins of Teachers were Teachers of sins:* he was well acquainted with the meaning of the Ceremony, *Lev.* 8. 24. where *Moses* put the blood on the lap of the Priests right ear, on the thumb of their right hand, and on the great toe of their right foot; Ministers must hear, work, and walk right: and therefore he dayly went out and in before his people, as an ensample to the flock: the very profane of the Parish would say, they believed Mr. *Cawton* did really believe what he preached, when they were ready to bark and snarl at others, and say of them (as one said of vitious Ministers) that when they are in the Pulpit it's pity they should ever come out, they are so good in their Instructions: when out of the Pulpit it's pity they should ever come in again, they are so bad in their conversations.

Having preached some time, he began to resume

resume his old Theme of oppoſing Hereſies which crept in apace into the Kingdom: He proved a true *Malleus Hæreticorum*, and a *Flagellum errorum*: when he had preached ſo zealouſly againſt the Sectaries, that his friends were afraid they would have dragg'd him out of the Pulpit, he would ſay, *I am ſet for the defence of the Goſpel*, and am reſolved, with Gods aſſiſtance, to *contend earneſtly for the Faith*.

In the year 1648. the *February* after King *Charls* the firſt (of glorious memory) was moſt inhumanly and unnaturally beheaded, he was deſired by the Mayor of the City (then in being) to Preach before him and his Brethren the Aldermen of *London* at *Mercers Chappel* on the 25. of that Month; which he undertook, and accordingly performed. In his Prayer, as he thought it his duty, he prayed for our *Legall Sovereign* and the *Royal Family*. In his Sermon he laid nothing before his Auditory but Goſpel-truths; but limiting of Souldiers too much (as they thought) to the Divine rule, and ſhewing them how in their places they ought to adorn the Goſpel, which was a thing too preciſe for them that could violently do any thing: he was much threatned by them, ſwearing they would moleſt him as ſoon as he had done, but God ſo reſtrained them that they were hindred in their deſign at that time: he did in his Sermon glance at

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mens pretending *an impulse of spirit* and thinking *the success of their cause was an evidence of its goodness*, and in severall expressions did much cross the sectaries, and King-killers of that time: I have added the heads of that Sermon (as full as he writ them) to this narrative, hoping they will not be unwelcome to the world.

For that time he escaped the hands of unreasonable men, or rather the paws of roaring Lions, and raving Wolves; but not long after having a fast at his own Church, and he concluding the day, there was a warrant procured by some malicious sectaries and Soldiers, that had given information of what they had heard at *Mercers Chappel*, (stiling his preaching there seditious) summoning him to appear before the Councill of State, (it might well be called a Councill of Estate, for they consulted much together how to take away men estates, if not lives) when he had concluded the fast, the warrant brought by some Redcoats was presented to him in the very Church, so greedy they were of their prey, the warrant ran thus:

These are to will and require you forthwith upon sight hereof to make speedy repair into any such place where you shall understand the Person of Mr. Thomas Cawton *to be, who preached before the Lord Mayor yesterday, and him you are*

are to apprehend and bring in safe custody before the Councill of State for seditious preaching, hereof you are not to fail, and for so doing this shall be your sufficient Warrant. Given at *Derby House* the twenty sixth day of *February* 1648.

Signed in the name and by the Order of the Council of State appointed by Authority of Parliament.

Arthor Hesilrige President.

To *Rowland Hawkard* and *Richard Freeman* Messengers attending the Council of State, and to all the rest of the Messengers attending the said Council.

A true Copy of a Warrant directed to me from the Council of State the 26. of February, 1648.

per me

Row. Hawkard Messenger.

This Warrant was issued out the very next day after his Sermon, but came not to him till the second of *March*: when he had looked on it, he told them (without any alteration in Countenance or mind) he would go along with them, only desired them to go with him to his house, that he might take some-

ſomething to refreſh himſelf, having faſted all the day: this they though unwillingly aſſented to, and they were followed with whole multitudes of people, which thronged about the houſe (crying out againſt their unjuſt dealings) to ſee him go with the Soldiers: having refreſhed himſelf and prayed, he ſent for a Coach, and with unparallel courage and cheerfulneſs, taking a friend or two with him, went to the Councel of Eſtates, & though the Warrant was only for *Seditious Preaching*, yet when he came before them they had nothing to lay to his charge but thoſe words in his Prayer for our *LEGAL SOVEREIGN* and the *ROYAL FAMILY*. He told them he came to anſwer for a ſeditious Sermon, not for his Prayer according to their Warrant, but they ſatisfyed him no other way, than by telling him he had proclaimed the King, and that was high treaſon according to an Act of their own making, which made all loyalty Treaſon, when they themſelves were the Traytors.

Hereupon that compleat Hypocrite *Oliver Cromwell* did with extremity of indignity & ſeverity admoniſh and command him to recant of what he had ſaid: but Mr. *Cawton* no whit daunted by his proud inſolent carriage, was Mr. *Cawton* ſtill, *ſemper idem*, and told him, *If I have done any thing not becoming a Miniſter of the Goſpel, I hope I*

ſhould

should be willing to recant, and that was all they could get from him: which they taking as a contempt of their Authority, made it an aggravation of his crime: and ordered that he should be kept in safe custody that night. Their *Janizaries* carried their Captive to the Irish harp in Kings-street Westminster, and there kept him prisoner till the next day, and then he was again brought before them, and asked whether he was not sorry for what he had said, he replyed as before *he had done nothing but what did become a Minister of the Gospel*, and more they could not wring from him by all their menaces, and subtile captious questions, and therefore seeing all they could do was in vain to move this rock, they thought delaying was but dallying, and that no argument would prevail but a Prison to make him recant: wherefore they agreed to send him to the Gate-house in Westminster, and immediately drew up a commitment, which was as follows.

These are to will and require you forthwith upon sight hereof to take into your custody the body of Thomas Cawton *clerk, and him safely keep in your Prison of the Gatehouse, he being committed for Treason against the late Act of Parliament, of which you are in no wise to fail, and for so doing this shall be your suffi-*

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cient warrant. Given at *Derby-House* this third day of *March.* 1648.

Signed in the name and by order of the Council of State appointed by Authority of Parliament.

To the Keeper of the Gate-house, or to his Deputy.

R. Denbigh.
Preses pro tempore.

Hereupon he was carried to the Gate-house and there imprisoned: during the time he was there, his confinement did not in the least abate his confidence, which had great reward, one affliction had fitted him for another, and the cross was to him but *coticula fidei* the whetstone of faith, he could not see any new light in a Prison, much less timorously petition a viperous brood of Usurpers, but did even then declare to all that came to him his stedfastness in and faithfulness to his former proceedings, many temptations he had to spare himself, as a sorrowfull Wife bigg with child, six small children to provide for, a good living in danger of being lost, but with a holy cruelty and contempt he denyed them all, that he might deny God nothing. He spent almost half a year in Prison so exemplarily that his life seemed to those that came

came to him no less than a miracle, able to convert Infidels: it was a Heaven on earth (nay Heaven in a Prison) to be in his company. It will be worth my pains and thy patience to take a view of those graces that did shine most radiantly in his sufferings: and here a great cloud of witnesses both Ministers and private Christians, and mine own observation do present me with six sparkling Diamonds, which so dazled the eyes of his visitants that all admired him for them.

1. His sincerity, this was the corner stone of all his other graces, he gave so many evident demonstrations of this, that it was as visible as if he had had a casement in his breast opened for every one to gaze into his heart; he that ran might read that [illegible] truth in the inward parts, it was written in so legible a character in his outward practises. A Reverend Minister of *London* lately deceased, said on his death bed, *Mr. Cawtons Crown was his sincerity*: indeed he walked in a plain path; and made streight steps in that plain path: he abhorred crooked ways, and would many times say, *though we cannot be perfect, yet we may be sincere*, again he used to say, that *carnall policy would render religion despicable at last, though some men did take a great deal of liberty to equivocate and daub over their wickedness, yet it would prove but untempered mor-*

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tar: he observed that *the strongest faith was in the purest conscience.* He had his loins girt about with truth, and his heart armed as well as adorned with uprightness: sincerity was an ingredient in every one of his actions and sufferings, and the chief cordiall that comforted his spirits, and kept them from drooping: his conscience bore witness that his sufferings were purely and meerly for God and his Cause, and that kept him from fainting fits in his work. He would speak much against half Christians that served God with a secret reserve, and for the loaves. He could serve God for nought, and thought his sincerity was nought that could not serve God for nought. He was so far from having any design of his own in his suffering, that he was of *Nazianzens* excellent temper, to thank God he had any thing to lose for Christ: He could not subject his heart to his head, his conscience to his policy, or (as one speaks) make a hole in his conscience to keep a whole skin, he could not lose well-living to keep his Living and life: in a word, his rejoycing was this, the testimony of his conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God he had his conversation in the world.

2. He acted Faith to the very life of it, and God did try the strength of his Faith, as well as the truth of it, and found him a faithfull

full servant, that could depend on a bare word of God, and think that security enough: he would say, that they that won't believe unless they see a reason or experience, do tacitely imply that God does not speak truth unless he prove it, or at least that their faith is more in reason than in God. He could confute an eye of sence by an eye of faith, and trust providence where he could not trace it. Indeed it were nothing to be a believer if every thing were seen here, but to put a holy confidence in that unseen power that does so mightily support us, that is to believe. He promised himself but little from the creature, and so was never much deceived by it, he could ask himself that question, and answer it with the advice of the wise Hebrew.

למה תהיה שואל לשואל
שאל לאל והלא כל ביד אל :

Why shouldest thou beg of a begger? beg of God: are not all things in the hand of God? He knew the world could not give that which it had not, and therefore would not be a friend to that which was never true to any that trusted it. He was one that thought he could not expect too much from God, nor too little from man: it was a note of his own, *that Christ is more jealous of our faith than of our love, for he'l let us believe in nothing but himself though he'l let us love somthing besides him, so it be in subornation to him.* He

was a second *Gamza* whose speech was what ever befel him: גם זו לטובה *also this shall be for good*, according to the counsel of the Rabbin,

כל דבר אשר מאל יהי בא
רצה בו ואמר גם זאת לטובה:

Whatsoever comes from God, acquiesce in it, and say also this shall be for good. He believed that a good God made evils good to Believers, in making good his promise that all things should work together for good to them that love God. By faith this man of God cheerfully endured imprisonment, by faith he left his Wife and children, and friends, and living, and all, afterwards (as shall be related in its place) forsook the Land of his Nativity, not fearing the wrath of the Usurper, by faith he sojourned in a strange Country where in faith he died, faith as the Italian Ecclesiastes observes, *e un lume si chiaro et alto, che offuscando gl' altri, ci fa vedere le richezze nella poverta, la gloria nelle confusioni, la securta ne pericoli, la pace nelle persecutioni, la quieta ne travagli, la felicita nelle miserie, et la vita nella morte.* Its a radiant and high light set up in the firmament of the Soul, which like the noonday sun darkening all other lights, makes us see riches in poverty, glory in confusions, security in dangers, peace in persecutions, rest in labors, felicity in miseries, yea, life in death. I am sure he staggered not at the

M. *Ochino predich.* 2.

promise

promiſe of God through unbelief but was ſtrong in faith giving glory to God, and would often ſay *none but believers make God to be God.*

3. He was a Patron and pattern of ſelf deniall, he durſt not look after great matters in the world either for himſelf or children, but would often ſay to his dear Wife, *I would have thee to rejoyce more at a little grace in thy childrens hearts, than if I had thouſands to leave them. Self denyall* (it was one of his ſpeeches) *is in many mens mouths but hardly to be found in any mans practiſe.* It is a rare thing to ſee ſelf deniall take place of ſelf love yet he could ſay to God *minus te amat qui tecum aliquid amat quod propter te non amat*, he loves God but little that loves any thing with God which he does not love for God. All things in the world are but little, and yet to deſpiſe that little is a great matter *non eſt minimum in humana vita negligere minima*: but this man of God was no man for the world, becauſe he eſteemed all the greatneſs of the world unable to make him great, otherwiſe than by his contempt of it. He would often ſay, *I do obſerve ſome profeſſors give a great deal of ſcope to the fleſh, which they of all men ſhould not do, but ſhould tye up their affections ſhorter, and if God be God, live as thoſe that believe it.* It was (as one obſerves) *Erasmus* his ſpeech that ſince men could not bring the

world to christianity they have brought christianity to the world, those precepts that have been too strict to give us liberty to follow the worlds vanity, we have found vain distinctions and expositions of them to make those precepts signifie no more than we practise: but we that make a good profession should make good our profession. For his own particular, he was one that could not take a breadth in Gods narrow, or look for much elbow room in the pinching way that leads to Heaven. He could strip himself of his *posse* and *possidere*, all his abilities and enjoyments, and lay himself and them down at the foot of his Saviour: he was so much above himself that all things were below him, and thought he was never perfectly himself, till he had perfectly put off himself, his interest, his judgment, his will, his affections, his relations, his all went at a word from Christ, he denyed himself, and denyed all, now judge whether this were not true self-deny-all.

4. His patience was singular, which was shewn not only in bearing but in willing bearing any burden laid on his shoulders: *Tolerare est patientia necessitatis, amare tolerare est patientia virtutis*, to bear is the patience of necessity, to love to bear is the patience of virtue: he was not so unhappy in his afflictions, as he was happy in his patience. When at any time he was told of his

his patience, and that God could not have picked out such another to suffer for him, he would reply, *I thank God I never am so much impatient as to see religion abused to base and private ends.* All the while he was in Prison, and afterwards in all the tribulations he went through he never charged God foolishly, not discovering the least discontent or distast, but when his visitants wished his releasment, he would say, *he that believeth makes no hast*, and, *in our afflictions we should neither faint nor fret, read the 37th Psalm*; he fainted not by dispair, knowing that God was alsufficient, he fretted not by passion, knowing that Gods cause might often need his patience, never his passion. This his patience was boiled up into joy and triumphing in tribulation, he expressed more joy in parting with the world, than ever he did for the enjoyment of it: He was ever contented with a little of the creature; but when God called him to it he cared not for any thing of it, thinking those wants well supplyed that were supplyed with contentedness: It's not abundance that contenteth and enricheth, but want, to wit, the want of desire, for he that is poor in desires is rich in content, *summa opes inopia cupiditatum*, He that desires nothing, is in some sort like God and those that are already blessed, who are happy not because they have all, but because

Patientia non modo animi vim auget sed asperitatem ipsam doloris imminuit & pene in nihilum redigit, atque hinc est ut acerrimo in dolore reddi quidam & immoti, alii etiam lati sint.

they desire nothing: comparing the 6th verse of the 4th of *Phil.* with the 7th, he noted that *our peace of contentation makes way for Gods peace of consolation*: and at another time speaking of *Pauls* being buffeted, he said, *God sometimes did supply his Peoples wants by wants*; Thus in the worst condition he studied arguments to cause thankfulness, and being thankfull he could not but be joyfull, and being joyfull he could not be miserable. This was patience and more than patience.

5. For resolution, and execution of his resolutions none went ever beyond him, he was almost to a Proverb called, *THE RESOLVED MAN*: he chose with *Athanasius* rather to lose his whole See than one syllable of truth and was observed by many to act more according to the willingness of his spirit, than according to the strength, (rather weakness) of his body: he would say, *I am confident God will have me to do as well as say*; true it is *Qu'on ne peut point trouver de harnois pour asseurer la peur, et pour la rendre hardie: et que s'il se trouvoit des armuriers qui en sceussent et peussent faire, ils auroyent grand presse.* None can find out an harness sufficiene to make fear fearless and if there were any Armourors that could and would make such an harness they would have great custom: but God had steeled his breast with undaunted fortitude

Sedem maluit mutare quam syllabam.

fortitude, and through the power of his might he could defie every thing besides and below God, the joy of the Lord was his strength, he had not only his armour on him but in him. Resolution (as one speaks) as a strong stream carries down all before it, little good is done in Religion without it, and with it, all is as good as done: his christian generosity and magnanimity fitted him for any encounter, and put him upon a τι πλεονν, something more than other christians could do: He said once, *they that do but little for God do as much as say, that either they have but little ground why they should do much for God, or if that they have great ground they are groundless in what they do*: come of it what would his heart was fixed and resolved for high and noble exploits: courage it self might as soon have turned coward as he, so firm was he to his principles. He was (as *Nazzanzen* speaks of *Athanasius*) both *magnes* and *Adamas* a loadstone in his sweet gentle drawing nature, and yet an adamant in his constant resolute, unbroken, invincible carriage, he was a wall of brass nothing could enter though every thing assaulted: He was of an heroick Spirit, as bold as a Lion, as a good Soldier enduring hardship for Christ without any hard thoughts of his Master, nay thinking light of his sufferings, knowing that it was not the hardness of

affliction so much as the tenderness and softness of our nature that makes us fear suffering, *non quia dura sed quia molles patimur*, the sufferings are not hard, but the sufferers are soft, as one speaks; we do not so much not attempt things because we find them difficult, as make them difficult because we do not attempt them. He could endure any necessity rather than pretend a necessity of sinning, knowing with *Tertullian*, *non admittere statum fidei allegationem necessitatis delinquendi, quibus una est necessitas non delinquendi*, that they cannot alledge a necessity of sinning, who have but one necessity not to sin. That that made him so resolved for God was his experience of Gods alsufficiency; for as one says, its good Scripture logick to draw conclusions of confidence from premises of experience, nay he himself did note out of the same Author, that experiences are the sinews of resolution, they mettall and embolden a soul to stick to and stand for God and his cause.

Mr. *Reyner.*

Lastly he persevered in well doing, he was not for God in a mood, or when the fit took him, but went on in an even temper, and kept his pace: He was jealous of his own heart, and would say, *Satan may take occasion because I have done something more for God than others to make me secure, which is the way to fall*; which consideration made him

him so suspect himself, that with all diligence and heedfulness he scanned every part and passage of his life, and as he had begun well so he laboured to end well: when he saw any godly men miscarry he would say, *If God should leave me to do so my life would be a burden to me*: and indeed he was so tender of Gods glory, that he would rather have fryed at a stake, than have been a shame to, or ashamed of his profession: He was faithfull to the death, and said often, that *perseverance would set on the crown of life*, which in trouble and persecution he had laboured for: affliction is the antecedent of Heavenly glory (ἐὰν μὴ πονήσῃς οὐκ στέφανος, if no tryall no triumph) the Crown is the relative, and these must not be separated. He persisted in the former and is perfected by both. *Chrysost.*

These graces were his fellow-prisoners which welcomed all his visitants, besides the prayers which were made by him, and with him without ceasing, which were the messengers he sent abroad when he could not go forth himself. While he remained in Prison his charge was drawn up, and the time expected when the Usurpers would imbrue their hands in his bloud, yet comply he would not, he was as stiff as an oak in his way, and would not bend to death it self: he knew death might strike him but it could not sting him, it might let him at

liberty

liberty from his imprisonment, it mighe make the Gate-house the gate of his fathers house, but as for hurting of him he feare no such matter from so good a friend a death is to Gods people.

In the midst of the tears, and sorrowful sighs of his relations, and hundreds of God people looking for nothing but his sudden execution, it pleased God to create him a deliverance, the occasion whereof was a victory the Parliament (if it be not a disparagement to Parliaments to call it so) had obtained in *Ireland*; whereupon it was moved in the House, that some acts of grace might be done in testimony of their thankfulness, and it was resolved that some prisoners should be set at liberty. Among others, some moved that Mr. *Cawton* might have his freedom, and by their voces carried it clearly beyond all expectation: so God over-ruled them whose mercies were cruelties, that there was an Order made presently, which was this,

Die Martis 14. Augusti 1649.

Ordered by the Commons assembled in Parliament that Mr. Cawton *be forthwith discharged of his imprisonment in the Gatehouse, and that the Keeper of the Gate-house do forthwith set him at liberty accordingly.*

Henr: Scobell
Cler. Parliament.

The

The joy that was expressed among his relations and all that knew him is unexpressible, that which himself most rejoyced at was that God had delivered him, and not he himself, that he had kept a good conscience while he was in Prison, and that he kept the same now released, that he had made no composition with the Usurpers, and that he was not only free from his confinement, but also free to declare to the world that he was of the same mind he was before and that a Prison and death were but poor arguments with him to deterr him from his duty.

For some short time he enjoyed respite, in which he (being returned to his parish) followed his ministeriall function with his wonted painfulness and alacrity; not omitting to declaim against the sins of the times, nor ceasing to pray for our Dread Soveraign.

About which time there was a plot (as they called it, known by the name of Mr. *Loves* plot) discovered, the design of which was to send a summ of money into *Scotland* to Major Generall *Massie* there in the Kings service: sundry Ministers were hereupon clapt up in the Tower, and Mr. *Cawton* being conscious to the design, and a helper by his own contribution, rumors were spread abroad that he that had abused the Parliaments mercy should now infalliably go

to

to it, and that he ſhould be ſent for ſpeedily: This made him take advice of his friends what to do in this ſtrait, he was counſelled to keep himſelf ſecret in the Country till it were ſeen what the Parliament intended, which he did, and was hid in the houſe of Reverend Mr. *Whitaker* at Horn-church in *Eſſex*: no ſooner was he departed, but there came a warrant to fetch him away, but he being not to be found, the Meſſengers watched all night at the Antwerp Tavern right over againſt his houſe, thinking he might come home in the dead of the night, but they were diſappointed, and fain to go without him.

He continued for ſome time at Mr. *Whitakers*, and ſpent it moſt in Prayer; every week one day was ſet apart on purpoſe for it: and indeed his caſe was ſo full of Labyrinths that he knew not what to do, only his eyes were towards God to extricate him and to lead him in a plain path becauſe of his enemies. It was thought dangerouſly long hid for fear of his being diſcovered, and therefore having asked Counſell at the mouth of the Lord, and his judicious friends, they agreed he ſhould be conveyed away into Holland, in which voyage Mr. *Nalton* being much threatned for the ſame crime, was his companion and fellow-ſufferer.

A little before they ſet upon their voyage

He most solemnly takes his leave of his dear Wife in two letters, sent speedily one after another, which because they shew his faith, patience and resolution in sufferings, I think it will not be amisse to insert,

The one was this,

Dear Heart,

——"I am joyfull that God hath assisted "thee in the midst of thy sorrowes, and "sufferings, so that thou art enabled to "bear up, and to encourage thy self in God, "and look upon his hand, as the work, "of a Father towards his Child. Read "Heb 12. and then see what way God takes "with his Children.————I do not fear but "God will be thy husband in mine absence, "and the Father of my fatherless Children; "let them be taught the fear of the Lord, "and then they shall not want any good "thing, and then he that leaves not his "will be their portion and God alsufficient. "I shal indeavour to lay up a stock of prayers "in heaven for them, I hope I shall Pray, "and not faint, both for thee and them, "the Lord increase our faith, and then be "it unto us according to Gods promises "and our faith. We must not be so covetous "as to desire two heavens; the wicked have "their Portion in this life, we in another; "here persecuted, in the world to come "the crown that is laid up for us, which

"the

"the righteous Judge shall give unto u
"reioyce more to see grace in thy Children
"hearts, than if thou hadst thousands t
"give them. Know that he that is our Ge
"is the God of our seed, and thou remem
"brest what the holy man of God said,
"*I never saw the righteous forsaken, nor h*
"*seed begging bread.* Train up our chi
"dren in their catechism, and in frequen
"reading of the Scriptures, let them kno
"the Scriptures from their childhood, an
"they will make them wise unto salvatio
"let me and them enjoy thy prayers, an
"the fervent prayers of all our fince
"friends: whatsoever is laid aside let no
"the work of prayer be forgotten. Min
"my friends of my condition, that the
"may begg a way of the Lord for me; an
"that I may be counselled from He
"ven how to imploy my self, and that
"may not be wholly laid aside as uselesi
"and that if God will give me my life th
"time also, I may lay it out more than eve
"for his glory; and that God would kee
"me from the snares of the place where h
"may dispose of me. I have lost much tim
"and now would fain redeem some of it
"if God will give an opportunity, whe
"God has brought me to a place of rest,
"shall (I hope) not loyter in my studies as
"have done. If I have an opportunity m
"friends of the Ministry and others sha

"he

"hear from me. The Lord help us to keep "the word of his patience, that he may "keep us in the hour of temptation. What-"soever my Brethren can lawfully do and "without scandall to the wisely Godly, I "desire (if it may advantage me for my true "and safe liberty) that I may not be left out. "Remember me to all our Friends that "love the Lord Jesus Christ in sincerity, "——— Improve thine Interest for me in "Heaven, that as the Church had two wings "of a great Eagle given her, that she might "flye from the Draggon into the Wilderness, "so God would make me a member of that "Church & give me the benefit of those wings. "What shall I say more to thee, the Lord "blesse thee, the peace of God that passeth "understanding guard thy heart, the joyes "of the Holy Ghost that are unspeakable "fill thy soul: I wish thy perfection. Thou "art mine, and I am thine; the great sea "shall not quench our love, the blessings "of heaven and earth be upon thee. Far-"well, farwell in the Lord, the Lord "in his good time bring us together again. "Adiew in Christ,

Thine through Christ really, cordially a sympathizing Husband.

The other letter written upon the receit, of a letter from his Wife, in which she testified

testified her willingnesse to submit to God and to follow him where ever God should place him, was this,

Dear Heart.

I have read thy sweet and gratious letter "with teares, and great ioy: the Lord make "way for our happy meeting; at the throne "of grace we shall meet I hope every day. "I know God will appeare for thee and "me and stirr us up friends——let us la-"bour to act faith, and say dayly Lord "increase our faith. It's a very great mer-"cy that the Lord was pleased to deliver "me this time, as I hope he will. I grieve "at the very heart to hear what——have "done not only to accuse themselves but "to betray the lives of their Brethren; yet "I will not boast, I do not know what my "vile heart might have done, I will rather "judge my self, I know my own great unbe-"lief and base fear, the Lord help me a-"gainst them. I do not fear but that Christ "will be thy Husband, and make up all "in my absence. If God make my way "plain before me I shall look upon it (as "things now stand) as the greatest mercy "ever befell me in the matter of delive-"rance, and that if he give me my life "this second time, I hope I shall improve "it better for his glory than ever I have "done. I see I could not be without this

"tryall

"tryall, and yet I think I was not fit for
"the greatest of this affliction, and there-
"fore I hope God will lay no more upon
"me than I am able to bear, and will make
"away to escape. I hope that I shall at last
"learn to live that which I have preach-
"ed unto others. I grieve for my dear
"friends in the Parish that will be left as
"sheep without a shepheard, but God will
"provide for them; remember my dear af-
"fection to them all, they shall have my
"prayers; and I hope I shall have theirs.
"I hope God will make way for the imploy-
"ment of that poor Talent he hath given
"me, if not in my Native Country, yet
"some other where. I have been unprofi-
"table, and therefore God may lay me a-
"side, but I hope he will still make use of
"me. But sweet soul, how shall I leave thee
"and my little ones behind me? yet we
"shall only in body and place be separa-
"ted, not in mind and affection. For di-
"rections I know not what to give thee, only
"be thankfull, if God hath left this back
"door for thy Husband, and hath not shut
"him up in the Tower, from whence no re-
"demption, but upon sad tearms, which
"would have been worse than death. Re-
"member what I preached, troubled on
"every side, yet not distressed, God hath
"troubled thee and me on every side, yet hi-
"therto we never were so distressed as that

"there was not some way to escape.——My
"heart cannot express its love to thee, much
"less my Pen, be assured I shall be the same
"I ever was; when God shall bring us toge-
"ther it will be a resurrection from the
"dead: what shall I say? I shall now leave
"thee, but not lose thee, and when I leave
"thee, thou hast one that wil never leave thee
"nor forsake thee; my heart will be with
"thee, wheresoever my body shall be. Speak
"to all my dear friends, that they would
"pray for me more than ever, that I may
"not fall into the hands of unreasonable
"men, and that God would make my way
"plain before me, and that he, who is the
"God of the Sea and dry land would bring
"me to my desired Haven. What can I say
"more unto thee? but the Lord bless thee,
"and make his face to shine upon thee; the
"Lord fill thy heart with joy and gladness
"by believing: be of good cheer, my sweet
"soul, it's better thy Husband should be ta-
"ken from thee, than not be. Learn to walk
"without such a poor arm of flesh: remem-
"ber how long thou hast enjoyed me beyond
"expectation.——My serious blessing
"to my poor babes, I shall pray for all of
"them. Farewell my dearly beloved in the
"Lord, Farewell. The grace of our Lord
"Jesus Christ be with thee, *Amen, Amen.*

Thy sincere, cordiall and truly
loving Husband.

Presently

Presently after the writing of these Letters, (in which above all things I cannot but take notice of his humility and vile esteem of himself) he made preparation for his voyage, and secretly departed by shipping to *Rotterdam*, from whence he and Mr. *Nalton* went to the University of *Leiden*, intending to sit down a while there, till the storm in *England* was blown over: yet Gods providence so ordered it (that though they came something under a disguise) yet they were quickly known, and speedily messengers were sent from the English Congregation at *Rotterdam* to find them out, and bring them thither, the place being at that very time by Gods providence destitute of a Minister. The English Messengers found them out at *Leiden*, and saluted them with the speech of the *Macedonian* man, *come and help us.* They did not a little wonder how they should be known to be Ministers, seeing they kept themselves so private, and were not at all to be discerned by their garb. But turning their admiration into adoration they praised God for the door he had opened to let them into their former imployment, and went along with the messengers (better messengers than those that brought the warrant) to *Rotterdam*, where they were joyfully entertained by the English, particularly by Mr. *Harris* and Mr. *Shepheard*, and were

received into Mr. *Shepheard*'s house. The Sabbath-day came wherein Mr. *Cawton* preached in the forenoon, and Mr. *Nalton* in the Afternoon, with general approbation: thus these Prophets were not without honour save in their own Country, and though they of whom their Country was not worthy they were counted unworthy their Country, yet he that honours them which honour him counted them worthy of double honour, and gave them that in a strange land, which their own Land did not afford.

No sooner had *Nimrod*, that mighty hunter, chased these lambs out of their Native Land, but he and his creatures sent Mr. *Love* out of his earthly into an heavenly country, by beheading that faithfull Antipas, for his love and Loyalty to his Majesty's service, to the dishonour of Religion, and grief of Gods People all over the Nation, and especially of his two banished Brethren.

They continued Preachers at *Rotterdam*, and though they were generally beloved and respected, yet they met with much opposition from some of the Independent party, and had many disputes with them to good purpose, in so much that being vanquished they vanished and never appeared after to molest them or the English Church, which before was Independent, but now was brought off, and remains so to this day. Mr. *Cawtons* wife followed her Husband

with

with ſome of her Children, and ſafely came to him at *Rotterdam*, where they moſt joyfully met together, and remained. Mr. *Nalton* having ſtaid about half a year there, had leave to come home again, and ſo returned into *England*: No pardon for Mr. *Cawton* that had abuſed former pardon but upon baſe and unworthy tearms, which kept him where he was, alone to ſupply the place of Miniſter to the Engliſh Congregation. That which he moſt rejoyced at was, that he was out of the reach of Temptations, he would ſay, *it's a bleſſed thing for thoſe that have not ſtrong grace, to be out of Temptations: for Temptations may make great alterations.*

He did not at all hanker after his Native Country, but was weaned from it to admiration, when his Wife ſpake of coming to *England*, he would ſay, *it may be God will call me to exerciſe more and greater reſolution and ſincerity than ever I have*, he did exactly verifie that which a Reverend Miniſter of *London* ſaid in a letter to him, *a Godly man is a Plant will thrive in any ſoil: any place is a Country to him who makes no place here below his Country, but as a Pilgrim and ſtranger ſeeks a better Country, that is an heavenly.* He that is ἀεμοπολίτης, is Κοσμοπολίτης, a Citizen of Heaven is a Citizen of any place on Earth, it's all one to him where he is. He took extraordinary pains in preaching to his Congregation twice every Lords day, and

ſpent himſelf infinitely by reaſon of the want of help, there being few or none that could preach in the Engliſh tongue: yet he perſisted though he were not aſsisted by any but Gods alſufficient aſsistance, by which he was able to ſay often, *when I am weak, then am I ſtrong, I have laboured, yet not I.*

And thus I have traced the ſeverall paſſages and parts of this Man of God's life: give me leave (Reader) to leave him a while at *Rotterdam*, and to give thee a view of ſome things obſervable that were common to every place he was in, I ſhall reduce them to the common place of his Relations, as a Miniſter, a Maſter, an Husband and a Father, theſe heads will take in what ever I ſhall ſpeak in reference to his ſeverall Relations, which being diſpatched, I ſhall return to a further deſcription of his life in *Holland.*

Firſt then as a Miniſter, he knew there was *onus* as well as *bonus miniſterii*, the work as well as the worth, the duty as well as the dignity of the miniſtry, and therefore he did not ſo much deſire *præeſſe* as *prodeſſe*, to be eſteemed chief as to be profitable: I need not give any more inſtances of his unwearied labours in the vineyard of God, or of his ſincerity in his work, dreſſing the Vine, not for the vintage, but for his Maſter who had hired him to labour: it will be ſuperfluous to tell you he was an experienced Preacher, he felt what he ſpoke and then ſpoke what he felt:

felt: he was not overcurious in his words, but used such as were very significant, the paint of eloquence does but besmear and darken the pearl of the Gospel: truth is most beautiful in its own dressings, and is ashamed to see it self clad with the flanting and adulterous attire of eloquence: yet He could say with the Father, *vellem mihi dari eloquentiam, vel quia magis credunt homines veritati ornatæ, vel ut ipsi suis armis vincantur*, I like eloquence only because either men give more credit to truth in robes, than to truth in rags, or that they may be disarmed with their own arms; Rhetorick is a *flexanimous suada*, and causes often the matter with the words sweetly to slide in the hearts of the hearers. But though he did love *in veris verba*, yet he did *in verbis vera amare non verba*, though he loved good words in expressing the truth, yet he loved the truth expressed with good words, not the words. He could at his pleasure use eloquence, but he could do more, that is, deny his eloquence, and preach with more affection than affectation: He used so much Art as rightly to divide, not to rend the word of truth; he preached not to shew his learning, but that the ignorant might learn: in a word, he was ἐγκύριος τῶν λόγων, the Master of words: but thought it better to be a Minister of the word, and in his Ministry to omit his Mastry. I need not tell you of his trials, his whole life was but

Lactant.

one continued series of Temptation; He was given to prayer and mditation, to which if you add his sufferings for a good conscience, you may behold the character of a compleat Divine, whose three notes (according to Luther) are, *Oratio, Meditatio, et Tentatio*, Prayer, meditation and temptation. But these are generals, to descend to a few perticulars.

Ἔγνω τοῦτο καλῶς, ὅτι καθάπερ ἡ κύκλος πάντων ὁι χειμῶνες, καὶ τὸν στεφανον ὁι κίνδυνοι, οὕτω καὶ τὸν ἱερέα ὁ πειρασμὸς ποιεῖ φαιδρὸν. *Chrysost. Hom.* 31. *p.* 322.

1. He was an excellent Textuary, well read in the sacred pages, he was an Ark of Scripture, and would often say, *that Sermon is no Sermon to me that is not full of rightly applied Scriptures*, his eloquence consisted in his being δυνατὸς able or mighty in the Scriptures, as it's noted of *Apollos*, he was an eloquent man λόγιος good at wording, but it's immediately added, mighty in the Scriptures, his good words were the sound words of the Holy leaves. I believe if *Apollos* should come unknown and preach amongst the florid Orators of this age, he would scarcely be accounted eloquent, because he would coat too much Scripture, and yet we see the Scripture puts ableness in Scripture and ableness in eloquence together, nay Scripture langnage seems the only Divine eloquence, and a Divine should be ashamed to speak without it. This holy man of God so accustomed himself to the Scriptures that he never rose in a morning but the first thing he did was to take his Bible into his hand, and

Act. 18. 24.

and so lifting up his eyes to heaven in a most serious manner, he prayed shortly, and then read some portion of Scripture or other: which being observed by his loving Consort, she asked him why he used that practise? and he told her, *it was my custome ever since God made me a Minister.* Neither did he only delight in Gods law, but was very clear and plain in expounding it also, he could fit his discourses on it to every necessity and capacity; but which was most, he interpreted Scripture (as one speaks in *Solomons* words) with his feet, and taught it with his fingers, his walking and working were Scripture explications: his life was a lively effigies and transcript of the word of life, and he cast into the mould of it, there was a sweet and harmonious concord and correspondence between the originall and the copy, the Bible and his conversation.

2. He was Minister (as hath been declared) in three Places, *Wivenho*, *London*, and *Rotterdam*, and in every one of these he preached over the whole body of *Divinity* very methodically and exactly, and though it were in different places, yet he never preached one old Sermon, but has left three bodies of Divinity, on severall texts, and differently handled, behind him as witnesses of his laboriousnesse in his function, nay all the while he was in *Holland* he never preached one old Sermon. By going through a System

stem of Theologie he laid a foundation for his People to build on, and successively held forth one head after another, all they were to believe, or do: In this Narrative I shall not shew the use of Systems, only this I may affirm, that such forms of sound words are the best provision a Pastor can lay in for his flock, if he would have them sound and free from the contagion of Heresie on the one, and profaneness on the other hand: a body of Divinity, is physick to souls and bodies of ignorant People, these λόγοι ὑγιαίνοντες, healthfull wholsome words do both preserve from sickness, and procure lost health no remedy against the malady of heresie, no salve for the sore of heterodoxie so proper as an ὑποτύπωσις or platform of Divinity.

3. He was eminent for the study of the Sacraments, especially the Lords supper, he was noted by many to be singularly well versed in the doctrine, of this Sacrament particularly in that great work of self-examination, and self-judging, but in the practise of it he was most Divine and Seraphick, whether he received from another or administred it himself he did it with so much reverence and affection that he was almost transported on a Sacrament day. The first time he ever received he was so deeply affected with the love of his Saviour that he sounded away as soon as he had received the bread, and not coming to himself till the Sacrament

erament was ended, he had the cup administred to himself alone, thus he was sick of love for him that dyed out of love to him: ever since he was Minister he celebrated the Lords supper with so much heavenliness, and seriousness that all his Communicants could not choose but observe and admire him, as if they had received Angels food from the hand of an Angel, for at that work he shewed himself more than man.

4. In writing his sermons he used to set down nothing but his heads and places of Scripture, so that his notes are very short, and so very unfit for the publick: he never read any thing in his Sermons, but always laid his notes behind him, and would dehort young men from reading, telling them that *memory loved to be trusted*: he could very aptly and affectionately enlarge upon his short heads *ex tempore*, and with a little præmeditation would (even when he was young) insist two hours upon so many heads as might be contained in less than half a page in small octavo, as I have books and papers of his to shew. This his brevity has hindred the publishing of any of his works though they were much desired, especially his Systemes of Divinity, and severall excellent Sermons on assurance: only I have here given a specimen, one Sermon annexed to this Narrative which was never intended by him for the press, that the Christian Reader

Reader may have ſomthing of his, it being the fulleſt written of any Sermon of his I could find, though in it ſelf it be very ſhort.

5. He himſelf obſerved that Providence kept him about ſeven years in every place he was in, God ſo ordered his affairs that he was ſeven years at *Cambridge*, ſeven at *Wivenho*, ſeven at *London*, and as many at *Rotterdam*, He would often ſay towards the end of the ſeventh year in *Holland*, *where ſhall I be next*? but God had no more apprentiſhips for him to ſerve; The good and faithfull ſervant that had his Maſters joys entering into him here, is now entred into his Maſters joy, he could not contain them all, and therefore they contain him: the leſs was laid out for him here the more was laid up for him in Heaven. He that thought Heaven to be perfect without the Earth, and Earth without Heaven to be Hell, is now above Earth and Hell: his ſeven years are now turned into eternity, and all his graces ſwallowed up in glory, glorious things are ſpoken of thee, (and now by thee) O man of God! thou art gone to preach Heavenly Sermons, and art become of a Miniſter a Miniſtring ſpirit before the Lord, verily I ſay unto thee, thou haſt thy reward.

Thus as a Miniſter.

As a Maſter, he was a Prophet, Prieſt, and King in his Family, a Prophet to teach, a Prieſt

Priest to pray for, and a King to govern it, he was a true *Pater familias*, not so much a Master as a Father of a family; though he could trust God when Gods cause required it with his family, yet he did provide for it (God inabling him) in a plentifull manner, though he thought him worse than an Infidel that provides not for his own house, yet he counted him no better than an Infidel that does it by Infidelity, or any other unwarrantable means. He could not abide to trouble himself with worldly affairs, but committed all to his second self: He thought it below a man, much more below a Minister, to be at leisure to take account of what was spent in his house: He was given to hospitality, even in *Holland* where his means were smal in comparison of his charge; he never dined on a Sabbath day without some of the poorer sort of his Congregation, and he would be sure not to forget to call upon them when he came out of the Church, to come and take part of what God had given him. He was so milde and meek natur'd to his Servants, that he did seem rather to love than to rule them; he thought *impetrare melius quam imperare*, it better to desire than command them: by which sweet disposition he wrought so deeply upon them, that they could not but love him and speak well of him, nay some of his servants, next to God, owe their Salvation to his Ministry and conversation

verſation; He was the ſame at home he was abroad, and the ſame in his heart as he was in his houſe: He kept a conſtant hour morn- and evening for reading the Scripture to, and praying with his family, thinking that they that kept no ſet time were in danger to keep no time. Company coming in at the time ſet apart for family duties, if they were ſuch as he knew would join with him, he deſired them to ſtay with him and defer their buſineſs till after prayers; if they were ſuch as he thought would not joyn with him, he would ſend his ſecond ſelf apart with his children to pray with them. Thus this man of God behaved himſelf as a Maſter.

As an Husband, he was loving and tender; he choſe a Wife for her lovely vertues, and loved her with the greateſt affection; he found not only his Rib, but his Heart when he found her; they wedded one anothers humors as well as perſons, and ſo went the ſhorteſt way to perfection. He never denied her any thing in all his life that was conſiſtent with his Miniſtry, and ſhe never deſired any thing but what was becoming the Goſpel. He made her his Collateral, not his Servant; if he were the Head, ſhe was not at his feet, but at his ſide, and in his heart. He would be ſtirring her up to reſolution for God, not that he thought her backward, but to make her more forward. He would communicate his ſecrets to her whom he knew to

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be faithful, and of his mind. He would not slight her advice and counsel in any business, but if good, embrace and execute it. As for Temporals, he gave her the disposing of all, himself seldom medling with any such affairs unless they were too hard for her to do. In all things he behaved himself so as in all the 20 years they were married to one another there was not the least jar or discord, no, not dissent or dislike between them, but a perfect sympathy and union, nay unity of affections.

As a Father, he was very carefull for his childrens good, training them up in the way they should go; he took a great deal of pains to instruct and catechise them, to bring them up in the nurture and admonition of the Lord; he counted good education the best portion, it's well said of one, that a little grace will make a great shew in a well-bred person, whereas a great deal of grace will make but a little shew in an ill-bred person. He had *taken Gods testimonies as an heritage for ever*; he had not only a lease in them for his own life, but did endeavour to conveigh them to his posterity: he *commanded his Children after him to keep* this inheritance, not to alienate it whatever they parted with: he was almost ambitious to have grace and godliness perpetuated in his Progeny. He was very exemplary to his Children, and did *blandissimè jubere exemplo*, sweetly command by his example, with a welcome

welcome violence, and free necessity he insinuated into their hearts; they were constrained, and yet consented; there was so powerfull and attractive a virtue in his carriage, it would have forced love from a marble breast. To his example he added many encouragements both by speeches and gifts; he never let any sparks go out for want of blowing up either by commendation or reward; he was wisely indulgent, and would dispense with any slip but breaking of God Laws. If he came to correct his Children, he did it with so much love, that his sweet admonitions and pathetical instructions, shewing the evil they had done, and his lothness to correct, but that it was Gods Ordinance, did more break their hearts than the correction it self: He was often so moved with compassion, his fatherly bowels did so yearn over them, that the tears would trickle apace from his eies when he was correcting them: nothing ever wrought upon me like this sight, which did plainly convince his Children of his unwillingness to chastise, but that he was forced to it; his tears did sink so deep into their hearts, that they could not but be softened at least for that time; for, believe me, to see ones Parents weep cannot but be a great grief to dutiful Children. He had his Children in subjection with all gravity; and yet I may say, that never was Father so little feared as he, because so much loved. In a

word

word, he left his Children God for a Father when he left them; and they count it no small priviledge, that they can call God the God of their Father; for, מי ששמר את האבות ישמור את הבנים he that kept the Fathers will keep the Children.

Thus I have given you a rude draught of this Man of God, in his several relations, in every one of which he was another *Apelles*, Δόκιμος ἐν Χριστῷ, *approved in Christ*, a currant Christian, (as the Greek word signifies) one accepted and allowed of, as being not counterfeit, but of the right stamp. He was good in all his relations, which is a character of a good man, and (which is much) was never known to give offence to any. Rom. 16. 10.

To return from whence I digressed, This Man of God had not been long at *Rotterdam*, but his fame was spread abroad all over the United Provinces, especially *Holland*; He that valued Gods glory above his Name in his own Countrey, received his own name in a strange, and Gods glory in an heavenly Countrey. He shone in that Firmament as a Star of the first magnitude, and was highly esteemed of by the Dutch, French and English Ministers round about. He had correspondence with most of the famous Professors, particularly with Dr. *Gisbert Voetius*, Divinity Professor, and Mr. *Leusden*, Professor of the Oriental Languages at *Utrecht*, with Mr. *Vchtman* and Mr. *Hulsius*, both Hebrew Professors

fessors, the one of *Leiden*, the other of *Breda*; several Letters there passed between them, some of which I have to shew.

From *England* he had whole showers of Letters from his Brethren the Ministers, and his friends congratulating his safety, and liberty to speak boldly in the name of Christ. He was much honored, and often written to by Dr. *Walton*, & was not a little useful in promoting the great work of the *Polyglot* Bible, partly by procuring subscriptions, partly by sending over Manuscripts. He was afterwards written to by Dr. *Castell*, whose *Polyglot Lexicon* got several Subscriptions by his means: and by Mr. *Samuel Clark* concerning another Volume to be added to the Oriental Bible: he was known to be of so publick a spirit in any thing that was for the profit of the Common-wealth of Learning, and the good of Gods Church, that he was sought to of most that did any singular matter in order to the encrease of learning.

Though *Rotterdam* were a place very waterish and cold, yet He took great notice of Gods great goodnesse in reference to his health, which was better the five first yeares, than ever it had bin in any place in his own Country. It's not an healthful climate but a good Physician, even the Lord that healeth us, that makes us healthfull. He would say, *I thank God I have preached twice a day every Lords day* (besides fast and thanksgiving days,

as

as also his monthly administration of the Sacrament) *for five years together, and have not had five* (three was the most) *Sermons given me.*

But the two or three last yeares he was weak, and for half a year together went with a continuall pain at his stomack, so that it was a very difficult thing for him to Preach, yet he left not off, but cheerfully and constantly preached, as at other times: though he never went up into the Pulpit, but every one thought he would either faint or die before he came down: he was indeed weary in his work, but never weary of his work. Once he did faint in the Pulpit, insomuch that his voice failed him, and he was taken down, being unable to proceed, but by the means of cordial Waters given him he recovered his Spirits in some measure, yet not so as to Preach in the afternoon: when his Friends came about him in the evening, he told them, *the Pulpit is a good place to die in.* By the next Sabbath he was (by Gods blessing) recruited, and preached forenoon and afternoon with much vigour and zeal: but from that time till within half a year of his death I saw him evidently decay.

About this time he had an only Son almost fit for the University, whom he did always, but especially now much instruct, and forward in his studies: *Mr. Robert Sheringham* being then in exile at *Rotterdam*, he

sent his son to him to learn the *Hebrew*, *Syriack*, and *Arabick* tongues, before he went to the Academy: and would every morning call him to his bedside, to expound a Greek or Hebrew chapter: He spent much time in catechizing him in particular, seasoning him with the knowledge of God, and charging him to walk as in Gods sight, when he was from under his Fathers eye. The time coming, he went with him to the University of *Utrecht*, and there bestowed him, committing him to the care of Dr. *Gisbertus Voetius*, and his son Mr. *Daniel Voetius*, both Professors in that University, and eminent for learning and piety. He gave his son much good counsell and directions in his studies, and was very desirous of his progress: He would strive to enflame this young schollar's heart with an Heroick ambition to get learning, and as he himself had done; and would exhort him most affectionately to strive to be *inter eruditissimos non inter mediocres*. He gave him these four rules, which being observed, were very effectuall to get learning, and to keep it in readiness.

1. To consider one's own parts and time, and accordingly to order and dispose one's time.

Scit virtus hoc tempus esse militiæ non triumphi, atque ideo nunquam torpet & semper in actu est.

2. To be always doing, constant in studies, like Mr. *Calvin*, who being asked why he was always at it? returned this answer, *Dominus cum venerit inveniet me laborantem*: when

when the Lord comes he shall find me working.

3. To review over things again and again; this rule is so profitable that *Alstedius* said, all learning was contained in this one word (*REPETE*) this was famous Dr. *Whitakers* practise, he read over his Grammar, and logick once a year.

4. To note in reading some specialls, and many things to referr.

Ὥσπερ γὰρ ἡ μίλιττα ὀρῶν ἀφ' ἅπαντα μὲν τὰ βλαστήματα καθιζάνουσαν ἀφ' ἑκάστου δὲ τὰ χρήσιμα λαμβάνουσαν· οὕτω χρὴ καὶ τὰς παιδείας ὀρεγομένους, μαθόντας ἀπείρως ἔχειν, παντα-χόθεν δὲ τὰ χρήσιμα συλλέγειν. Isocrat.

His Son thought good to communicate a Letter of advice (written to him by his Father) to me, which because of the use it may have among young Students; and to show his great care in training him up for the work of the Ministry, I cannot but impart, the Letter is as followeth, out of his sons own copy.

Son Tho.

I am glad to hear of your welfare and studies: my directions at present in order to your happy and safe progress in learning are,

That you would take what counsel you can to get a fixed, and regular method in your studies, that they may

neither be confused nor troublesome. I send you here a little * *Book, in the end of which are two little treatises, which I would have you read over a thousand times, and to have them perfect at your fingers ends: the one he calls* Phosphorus Catholicus, *or the art of meditation: the other* consilium de studiis feliciter instituendis, *you must now begin to settle your self in an unchangeable method of studies, that you must hold to all your life, you must always be noting of what you hear, read, and observe. I think you cannot be better advised by any than by this little treatise: yet something may be added to it in the matter of taking notes, and about paper-books, you must enquire what method others follow, and compare theirs with this, and what you find excellent in theirs add to this. I do intend to consider, what paper-books you must have for all sorts of learning: in the mean time I would have you note things in a quire of paper, that you may transcribe them when you have settled your method: you may call your book of daily notes your*

* Bisterfeldii Logica.

your Diary, and here there must be nulla dies sine linea. *This method of your studies must be long deliberated on, because it is but once to be done.*

I much desire that you should suddenly take a * *Colledge under the Professor* eloquentiæ, *and that you would diligently follow the exercises of that Colledge, for if you can get the Art of speaking, and making Orations well, it will be a great help to you in order to the obtaining an outward grace in your delivery, when you come to preach: as you frame your elocution, and gesture now while you are young, such they will be when you come to age. I would have you to write all your Letters to me in Latine, for exercise sake; exercises are the very spirit of studies: learn to make your sentences more short and quick.*

* A Colledge is taken in those Universities for a number of Scholars meeting together to hear the Professor read in private.

You have your time before you, and you may say with the ancient, si non nunc, quando? *therefore be carefull you lose it not, for it is short, that which is past you can never recover, and what is to come you know not, whether you may live to come to it; and for the*

Vita minutissimis portiunculis dum datur, eripitur.

present time, it's but a moment that soon passeth away: now is the time while you are young to perfect your self, in Philosophy, languages, and all other Divine and humane learning: now your parts are vigorous, and now you have nothing else to do, or to molest you. Be constant in reading over the old Testament and new in their originals, that you may be very ready in the Texts of Hebrew and Greek. I have heretofore counselled you to read often St. Pauls *Epistles to* Timothy *and* Titus, *and can do no other but put you in mind again. Pray to God daily for a blessing on your studies: Luther got more learning by prayer than by study: follow* Pauls *rule, keep your self pure, that the sins of your youth may not be a trouble to you in your old age: add Gods fear to all your studies, knowing that the fear of the Lord is the beginning of true wisdom.*

Oratione operatio, & operatione fulciatur oratio. Jerom.

Melius est bonum fieri quam doctum.

My *desire is not only to have you a Schollar, but an excellent Schollar, let therefore your resolutions and endeavours be to excell, get as far on as may be, and let not others overtake you,*

you, let that noble spirit be in you to get above others, and to put out your parts. I desire nothing but (as St. Paul *saith) your perfection, and with* Peter, *that you may daily grow in grace and knowledge, give your self wholly to these things, that your profiting may appear to all, that you may be a workman that needeth not be ashamed. I send you* Ringelsberg, *and desire you to read every day one chapter in it, it is a Book that will put mettall into a Schollar; I hope the excellency of* * Anna Maria Schurman *will provoke you young Schollars with a gallant indignation, not only to do so well as she hath done, but also to go beyond her.*

ἐν τούτοις ἴσθι, 1 Tim. 4. 15.

* A famous learned Virgin at Utrecht

Let us know what you do in French, for which I would have you spare one hour in a day, that when you are master of that, you may begin with Italian, and so with Spanish, in these languages there are many excellent Books; if you could converse with some Schollar that hath the French tongue perfect, you might get it with ease; when you understand a little go to the French Church; always be speaking that little

you

you have: it may be hereafter you may go into France, *and study some time there.*

*As to your * Dissertation, I would have you look it over many times, and to be adding, and mending of it daily, till you have brought it to perfection: be very curious about the stile, and furnish it with as much Learning as may be; let this be your Rule,* to think it never wel enough: *you must remember* Ringelsberg's *Rule, resolve in all things to contemn* Mediocria; *do τι πλεῖστον, some excellent thing,* Mat. 5. 46, 47. *according to the Apostle, see that ye excell* περισσεύητε, 1 Cor. 14. 12. *I shall pray that God would warm and stir up both grace and learning in you: as in the World every man would be more rich and honorable than another, so let this holy emulation be in you, both for Grace and Learning: RESOLVE NONE SHALL GO BEYOND YOU.*

I very well approve of your following the Chaldee Paraphrase, *and the being exact*

*A Dissertation printed afterwards by his Son at Vtrecht, de vsu linguæ Hebreæ in philosophia theoretica.

Quisquis ad summam pervenisse se credit in hoc primum fallitur, quod ubi credit esse non est: deinde quod illuc ferentem viam aberrando deserit, dumque quod non habet anticipat, quod habere potuisset, sponte sua negligit.

Nihil tam profectui adversum quam perfectionis opinio, nemo studet agere quod peregisse se putat. *Petrarcha.*

exast in the punctation. I will send Clenard's *Epistles, which I hope will stir up your zeal towards the* Arabick *tongue: they were commended to me by the learned* Arabick *Professor,* Mr. Abraham Wheelock, *when I began to study* Arabick; *they are very good Epistolary Latine, and there are many things in them worth the taking notice of.*

I would have you dispute often in the Schooles; disputing will quicken your parts, and raise your spirits too: you must do it with all your might as for victory.

I see you have much work upon your hands, the good God of Heaven help you to go through it to his glory, to your Parents comfort, and to your own comfort and benefit. The God of wisdom breath upon your studies: be sure to get what learning you can; while your Father lives, your Father grows ancient and infirm, and you know not how soon God may call him from you: you are only he that I hope to see come up to something, before I die; and if it shall please God to let me live so long,

Si patrem adhuc habes utere sedulo, fugitiva jucundita pater senex.

as

as to see you throughly furnished for the work of the Ministry, *it will be great satisfaction to mee, and above all to see you endued from Heaven with grace as well as abilities.*

Believe that your Father, and Mother *both shall be so carefull of you, that you shall have all the encouragements we are able to give you, even to our uttermost, that you may proceed cheerfully and with courage in your studies: do all that is of good report, want nothing.*

Use recreation not as that thou likest, but as that thou lackest.

Have a care of your health, and use some Schollar-like exercise, that will stand without loss of time, read, note, write, meditate, pray much, lose not the least inches of time. The reason I press you to so many things, is that when you are dulled with one, you may refresh your self with another; variety will fallere tædium *in the course of your studies.*

Your mother, and my self send you our blessing, counting it our only blessing here, to see our children walking in the truth, that good man old Dr. Voetius *will endeavour to season your heart*

heart in the matter of religion, without which, learning is but a sword in a mad mans hand. Christ Jesus dwell in your heart, and keep you, and open your understanding to understand the Scripture. I have nothing else, but to believe that God will make you an instrument of his glory and our comfort, to his grace I commend you, and rest,

Your Loving Father

THO. CAWTON.

Having setled his Son at *Utrecht*, it pleased God to give him another son, which was his third child in *Holland*, and the last he had. He named him *Gershom, for he said, I have been a stranger in a strange Land*: and devoted him like another *Samuel* to the Lord and the Ministry from his cradle: but Gods providence hath taken him away from us, to be a companion to his Father in glory as well as in sufferings.

גר היתי בארץ נכריה Exod. 2. 22.

A little after in the year 1658. the Kings Majesty being at *Bruxells*, and calumniated as being a Papist, his Majesty was pleased to send a Letter to *Mr. Cawton*, testifying his constancy in the Protestant religion, and desiring him to wipe off that unjust aspersion by satisfying all of his stedfastness in that religion, the Letter was printed a little before

fore his Majesties return to this Kingdom, to clear him then, and deserves here to be inserted; it is this,

CHARLES R.

TRusty and welbeloved, we greet you well, we have received so full a testimony from persons (to whom we give intire credit) of your good affection to our Person, and zeal to our service, that we are willing to recommend an affair to you, in which we are very much concerned. We do not wonder that the malice of our enimies should continue to lay all manner of scandals upon us, which might take away our reputation; but that they should find credit with any to make our affection to the Protestant religion in any degree suspected, is very strange, since the world cannot but take notice of our constant, and uninterrupted profession and exercise of it, in those places where the contrary Religion is only practised, and allowed. And though we do not boast of doing that, which we should be heartily ashamed if we did not do; we may reasonably believe

lieve that no man hath, or can more manifest his affection to, and zeal for the Protestant Religion, than we have done; or in some respects hath more suffered for it. And therefore we are the more sensibly affected, that those calumnies can make impression, to our disadvantage, in the minds of honest, and pious men, as we are informed they have done. And we do the rather impart the sense we have of our suffering in this particular to you, because, as you have the charge of the English *Congregation in* Rotterdam; *so you cannot but have much conversation and acquaintance with the* Ministers *of the* Dutch *Church, and others in that populous place, with whom we would not suffer under so unjust and scandalous an imputation. And we presume and expect from you, that you will use your utmost diligence and dexterity, to root out those unworthy aspersions, so maliciously and groundlesly laid upon us by wicked men; and that you assure all, who will give credit to you, that we value our self so much upon that part of our Title of being* Defendor of the faith, *that*

no

no worldly temptations can ever prevail with us to swerve from it, and the Protestant Religion, in which we have been bred: the propagation whereof we shall endeavour with our utmost power. And as we shall never fail in the performance of our duty herein, so we shall take the offices you shall do, in vindicating us from these reproaches, very well from you. In which we promise our self you will serve us effectually. And so we bid you farewell. Given at our Court at Bruxels, *the seventh day of* November, *in the tenth year of our Reign.*

By his Majesty's command.

EDWARD NICOLAS.

The Latine Translation of this Letter was sent at the same time from the King, which for brevities sake I omit.

The last half year he was taken notice of, to look better, and some said fatter in the face than ever before, insomuch that many of his friends were not a little deceived: the truth is, he himself found himself better than ever, yet did many times cast out speeches, as if he could not live long.

The last Sabbath he ever preached was the third of *August* 1659. that day he administred

ſtred the Sacrament of the Lords Supper with his wonted heavenlineſs, and preached forenoon and afternoon, with as much zeal as ever he was known to do: his Text was that of our Saviour to his Diſciples, *Now ye are clean through the Word which I have ſpoken unto you*: ſhewing, that the uſual means whereby men are made clean, was the preaching of the Goſpel, *the Word which I have ſpoken, non quia dicitur, ſed quia creditur*: not becauſe it's ſpoken, but becauſe it's believed: the Word is the Inſtrument by which men believe, and believing, they are made clean. He made two excellent Sermons on thoſe words; and if he had known he ſhould have concluded his Miniſtry that day, he could not (me thinks) have choſen a fitter Text to conclude withall. Now ye are clean, now ye have heard me preach ſo often; now ye are ſo diligent and attentive to what I preach: now I ſhall preach no more, now ye are clean, though the word believed, embraced, and accompanied with Gods Spirit: at leaſt, now I am clean and clear from your blood, I have Spoken unto you, and my words will judge you at the laſt day; if you will not hear, the privledge you have had above others to hear will aggravate your ſin and puniſhment. Theſe were the laſt words of this man of God to his people, and I queſtion not but they have taken ſome impreſſion on their hearts.

John 15.3.

Auguſtin.

Having ſpent himſelf much with preaching, and being wearied by the great pains he had taken that day, after the afternoon Sermon (according to his uſual manner) he laid himſelf down upon his bed to reſt and repoſe himſelf a little: after he had ſlumbred about half an hour, he awaked and having ſome warm thing brought him to drink, he drank heartily, but ſaid not any thing, being a little ſleepy. He laid down again about a quarter of an hour, and had another little ſlumber, and then riſing, got up alone, and ſat upon his bed-ſide: his Wife perceiving him to look very ill, (though ſhe did not in the leaſt ſuſpect or expect any more danger than formerly) asked him how he did? he anſwered, *I cannot tell how*: ſhe leading him to a chair two or three ſteps off, he ſat down and ſuddenly fainted. He was a good while rubbed, and chafed, having his mouth opened by force to pour in ſtrong waters, and coming a little to himſelf, he lifted up his eyes and ſaid, I ſhall never come to my ſelf again: whereupon his Wife ſaid to his Son fetch the Doctor quickly, but he ſaid no, no, Mr. *Shepheard*, a loving friend very near him: yet when he came he could not ſpeak to him. The Doctor was juſt gone by his door, and coming back, gave him ſome little Phyſick which wrought well: but he was very ſick, and faint, and not able to ſpeak, ſo that about ſeven a clock he

was

was had to bed, and continued ſlumbering all night, not once ſpeaking to any, or ſo much as opening his eyes, but refuſing every thing the Doctor appointed him to take. In the morning he with much ado ſpake two or three words, and bad his ſon anſwer a Letter that came from *Amſterdam*, but all the day lay in a drowſie poſture ſpeaking to none. It proved to be a palſey all over his right ſide, and tongue, and ſo he lay till four a clock on Thurſday morning being the ſeventh of *Auguſt* 1659. and then gave up the ghoſt. Yet obſervable it is that on Wedneſday he called for all his children by name and bleſſed them, laying his hand on their head, and lifting up his eyes, and had his memory ſo well, that one of his children being wanting, (ſleeping in its cradle) he ſaid *one more*, and ſo it was brought to him. He had his eye fixed for a great while together on his eldeſt ſon, and ſtroked him often as he ſtood by him, lifting up his eyes to Heaven, in token of his praying for him. And now if tears were words I could be both fluent, and eloquent, if my tears could do him good they might ſeem juſt, nay therefore my tears are juſt becauſe I cannot do him good. But I muſt (as one ſays) when I have deplored the death of my friend as a friend, learn to bear it as a Saint, *it's a wretched virtue not to know what to do elſe than bewail the dead.* I have not ſo many tears to

lament miseries, that I must wast them in lamenting my friends happiness. Not *Lazarus* his death, but his rising to the miseries of the world again drew tears from Christs eies. Interpreters did well to make a verse of those two words *Jesus wept*, *John* 11. 35. in which there is matter enough for a volume, *planè Lazarum mortuum flevit Christus*, (saith St. *Jerom*, to a Mother lamenting the death of her daughter) *sed non tuas lachrymas fudit, doluit Lazarum non dormientem sed potius resurgentem.* Christ wept over dead *Lazarus*, but he shed not thy tears, he grieved not because *Lazarus* slept, but because he was to be disturbed and rise again. This man of God sleeps in Jesus, he laboured for rest here, and now he rests from his labour. Mourn not for him, unless you would deprive him of his rest, and bring him again to labour.

Christus non ploravit Lazarum mortuum, sed ad hujus vitæ ærumnas resuscitandum.

The Dutch Ministers took order to have him buried in their own grave, and accordingly attended him to it.

And thus I have (Christian Reader) run over the several parts and passages of this man of Gods life, and followed him from his Cradle to his Grave: He was about fifty years old when he died, of stature tall and thin, in countenance lean and pale, of a very weak constitution, yet very active and stirring: of a courteous nature, very affable and easie to to be intreated; in his

fashions

fashions neither rude nor fantastick: He was both morall and gracious, and in all his actions gracefull, Earth hath lost and Heaven hath gained a Saint by his death. He is now blessed, and I doubt not but his memory is blessed, and his *name pretious* among those that have recieved like pretious faith.

ויקר שמו מאד: 1 Sam. 18.30

And now (Christian Reader) I doubt not but this short description of this exemplary life, will incite thee to imitation, and teach thee to be prepared for any estate, to be contented in every estate, and to think the present condition (for the present) best. This rude draught of his life (which though none can draw out to the life but himself by living it over again) I hope may enamour thee with a Godly life. Example does more affect and infect than rule, practise does overbias precept; our life is a continued imitation, we are one anothers patterns and temptations. Most go the way that is gone, not the way that must be gone: nay, few go rationally, but are carried with the stream, the River of custom sweeps them away the ancient River the River of custom. It's to be wished that we that can outdo our patterns in evill could be equall to them in good: imitating virtue is a virtue to be imitated, that is truly excellent, when we strive to exceed in that, in which we cannot be excessive, we may *sequi* though we cannot *assequi*, we may follow though we cannot

Pauci sunt qui consilio se suaque disponant, cæteri eorum more qui fluminibus innatant non eunt sed feruntur.

O utinam qui majores vestros virtus in rebus facile vincit eosdem in seriis æquaretis.

fully come up to our patterns. This life is eminent for sufferings, and as eminenent for faith, self-deniall, syncerity, resolution and constancy in enduring them; we know not what times we may live to see, I am sure the example of others is a speciall cordiall to keep our souls from fainting in the day of adversity. To have good compainions in troubles is no small part of our comfort in troubles; *Afflictiones multorum dimidium solatii*, said the Rabbin, He is half comforted, that has many fellow-sufferers, *wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us.* This will make adversity seem prosperity at least a mercy if we consider we do not only suffer because we have sinned but we suffer also that we may not sin, and that it's a desirable evill that is a remedy of a greater evill: They that sin then to avoid suffering, they do a mischief to avoid a mercy. This History hath abundantly evinced what I here affirm, and to the end it may, it remains, that as That holy (now *HAPPY*) Saint was at the pains to live it, and I to write it, we both would be at the pains to live it over again, following him as he followed Christ, that so we may live well, dy better, and after death live best, in a life that has no

צרות רבים חצי נחמה.

Solamen miseris socios habuisse doloris.

Patimur quia peccavimus, patimur ne peccemus.

Optabile malum quod mali remedium sit majoris.

END.

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